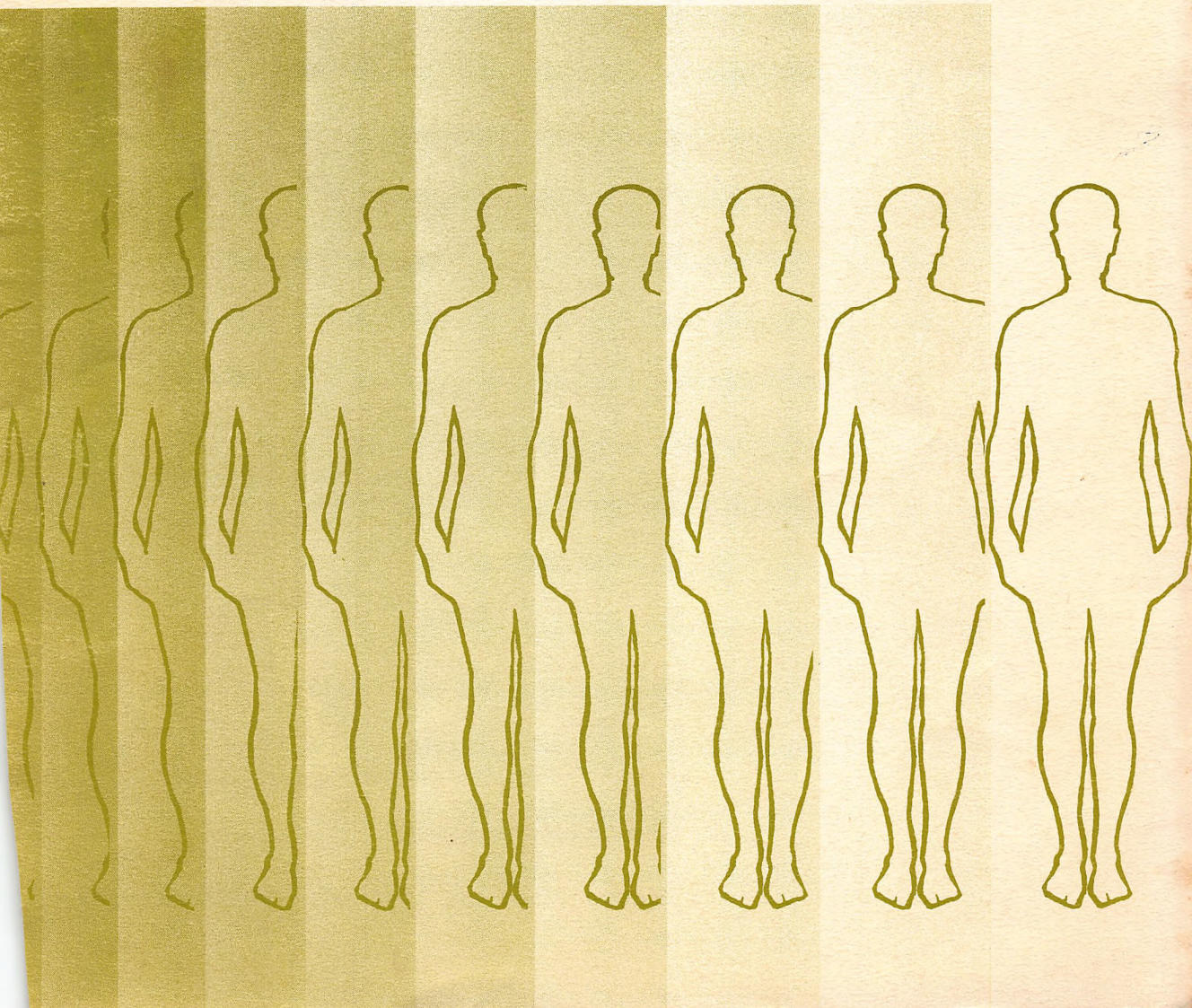


TEN STEPS TO SELF- FULFILLMENT

By Robert G. Chaney

STEP 5

Unite the Two Worlds



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TEN STEPS TO SELF-FULFILLMENT

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STEP 5

THE FIRST MYSTICAL LAW:

Unite the Two Worlds

The Law of Correspondence

This is a lesson in chemistry -- not the kind of chemistry taught in high school science classes or college chemistry courses, but a transcendent kind of chemistry that will help you in the process of Self-fulfillment.

There are many thrilling examples of this non-physical chemical science. One of the most exciting episodes in the history of any people is the flight of the Jews from slavery in Egypt, known as the Exodus. The exact number of persons who participated is not known, nor are the exact reasons for the flight. The causes were a combination of political, social and economic conditions existing at that time.

In any event, a fairly sizeable group of people, under the leadership of Moses, changed their status from slavery to freedom, to the accompaniment of tremendous hardships and, apparently, a few miracles. In Egypt they had lived as residents of one world only, the lower world of physical bondage. Then they began to include a higher world in the atmosphere of their lives, the world of spiritual expression. When the two worlds were united they became free.

The Exodus symbolizes something that can occur in each of our lives. We can liberate ourselves from the limitations and bondage of the physical, material world in which we are held prisoner and become free persons by blending the higher world with our lower. This is the kind of chemical process you can perform in the

laboratory of your life. Call it alchemy, if you wish ...the transmuting of lead into gold through the addition of mystical ingredients. In Step 5 we will examine those ingredients to learn what they are and how to use them.

There is, in the ultimate, but One Creative Life. It takes many forms. It becomes visible in all the kingdoms -- mineral, vegetable, animal and human. In the non-visible domain It is present in emotions, consciousness and superconsciousness, spirit, and many other aspects of life not normally perceived by mind or physical senses.

The higher world and the creative life of which it is composed has been considered as an expression of an anthropomorphic God by the great teachers of all time...a God possessing human attributes, human characteristics, and even bearing a superhuman image. The reason God has been so personified in this way is because the Infinite then becomes easier for man to comprehend and, more particularly, to work with to unite the higher and lower worlds. For instance, Jesus said, "I can of mine own self do nothing." "My Father worketh hitherto, and I work."

In concrete, comprehensible terms he was stating that the two worlds can best be united by incorporating in one's mind the idea that he is working with God as a person...an infallible partner. Some prefer not to do this, but I see no objection. In fact, for many it has helped establish a much more fruitful relationship with the higher world than could be accomplished in any other way. After all, men of the sea often refer to their ships as "she," mentally endowing a completely inanimate object with animate qualities. And the higher world is anything but inanimate. It is replete with life and intelligence. Cosmic Consciousness is not a meaningless phrase. It describes a fact.

Therefore, if you feel a closer oneness with God through thinking of the Infinite as a person, then by all means do so. If a less personified image of the Infinite has stronger appeal, use that image.

As we discovered in Step 4, you are most productive and Self-fulfilling when you act with a sense of unity with God, in whatever form or by whatever name you wish to consider the Infinite Being. And it is one way to unite the two worlds. It is one way to fulfill in your life the statement made in the dim past that has become a basic principle for the mystic, a state-

ment of fact and a goal for attainment.

USE THE PRINCIPLE OF HERMES

In the long ago there lived a legendary man, or more probably several men whose attributes were considered as one in later years, who became known as Hermes. In the Hermetic philosophy there is a classic statement which has endured through the centuries: *As above, so below; as below, so above.*

This is one of the most frequently quoted of all occult, or hidden, principles. It has been accepted by the few for lo these many years. But modern science is discovering, or rediscovering, its validity. For instance, psychosomatic medicine tells us, "As it is in the mind, so it is in the body." The state of the physical body reflects the state of the mind. In other words: *as above, so below.* Isn't this evidence that higher and lower worlds actually are united? And doesn't it give us the key that we can change the lower by conscious and deliberate association with the correctly selected aspect of the higher?

Our bodies malfunction when we emphasize improper and inharmonious aspects of our minds. But when we consciously emphasize harmonious and constructive aspects, our bodies reflect greater vitality and strength.

Remember that you possess not only a physical body but higher bodies too. One of them is known to the esotericist as an etheric body which is a conveyor of energy from emotional and mental bodies, and from various natural sources, to the physical. These higher bodies also react to your emotions and thoughts. The nature of their reaction, either constructive or destructive, is passed on to the physical so that in a general way the latter and lower becomes a reflection of the former and higher. The reaction in the physical isn't always immediately visible, but it always occurs, for better or worse.

BLEND MATTER AND SPIRIT IN YOUR LIFE

Just as higher and lower interblend and interact, as do mind and body, so does the same process occur with mind and still higher worlds. We have the privilege of choosing what those reactions will be and when they will occur as we meet the challenges of our lives.

The word *yoga* is much maligned in the Western world because it usually is misunderstood. Though popularly accepted merely as a system of strange physical exercises, this is only the lowest aspect of yoga.

The Sanscrit word *YUG*, from which yoga is derived, means *to join*. And the philosophic principle underlying the word is that one who practices yoga is joining, within himself, the lower and higher worlds. The yogi joins or blends two aspects of himself...the lower self and the higher Self. He also joins the higher Self-consciousness with the still higher God-Consciousness. One of the reasons Lama Yoga, as presented in Astara's Degree Lessons, is both popular and effective is because it provides a method of doing this in a way that is compatible with Western mind and Western life.

The selves which should be blended for perfect expression for Self-fulfillment are:

1. Physical
2. Emotional
3. Mental
4. High Self
5. God Self

When these five aspects are united to function as a unit, Self-fulfillment is complete, matter and spirit are blended into a functional whole. Of these five selves, only the first receives much attention by the average person. We frequently center attention upon our physical problems, health, strength, appearance and other qualities. But we seldom deliberately focus our attention upon our own emotional and mental selves, and still less frequently do we consider the High Self or God Self.

Because of this neglect we overlook life's greatest treasures. We are like the man in Christ's parable who had a field in which much gold was buried. Unaware of it, he sold the field to another who realized its value, and thus lost the prize he might have had. The parable was meant to teach that within you there lies an incomparable treasure. You must realize it, and find it. Mine the inner gold and bring it to the surface. Doing so is a matter of uniting the two worlds by blending the chemistry of spirit with the chemistry of matter. How? Let's search the ancient mystery teachings for our enlightenment.

GOD SELF

HIGH SELF

MENTAL

EMOTIONAL

PHYSICAL



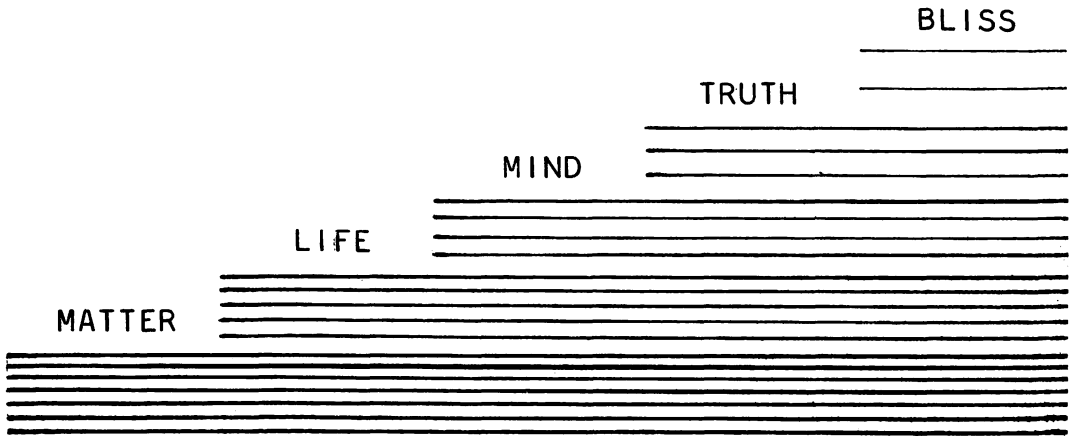
*The selves which should be blended for perfect
expression of Self-fulfillment.*

HOW TO BLEND THE CHEMISTRY OF SPIRIT AND MATTER

Ancient Hindu Scriptures, *Upanishads* and *Rig Veda*, refer to the fivefold substances of creation.

First is the realm of matter ensouled by life force which, in turn, is embraced by mental substance, which is then overshadowed by the realms of truth. All these live, move and have their being both in and from the great bosom of bliss.

Thus the fivefold ladder reaching upward from the densest and most material substance to the finest and most spiritual would be:



In this same framework but with different terminology the esoteric scientist refers to the mystic formula which includes earth, water, air, fire and Azoth. When he speaks of this formula or when he refers to initiation by earth, fire, air and water -- the word *earth* refers to the realm of matter. It is only a symbolic term for the principles and atomic structure of matter.

Does not the existence of substance ranging in density from matter to spirit suggest that man's body, being chemically arranged in a formula of solids, liquids and gases, might be rearranged in a less solidified chemical formula? Is it not possible that we might follow Paul's injunction to "stir up the gift of God within us," thereby changing the chemical formula of the physical form to a higher formula of non-physical or spiritual substance?

Is it not within the realm of possibility that we might, at that time in our evolution when we acquire the ability to use the transcendent powers we already possess, be able to emulate the occurrence described in the story of the transfiguration? The physical form of

Jesus, under this tremendous power or chemistry of spirit, became luminous and shone like the sun. Can we, too, learn that secret process? Might not this be the great "secret of liberation" sought in the Mystery Schools of the past?

Perhaps in some way you are already using this secret chemistry of spirit without realizing it. *When you apply the innermost intensity of your real Self to any objective you "stir up the gift of God" within you.* You bring spiritual forces as well as the forces of matter to bear upon your efforts. These higher dimension activities may not be visible, as they were in the story of the transfiguration, but they are real and substantial nevertheless.

Consciously call upon this inner reservoir in your important activities. Consciously direct the chemistry of spirit to function in your life. Visualize its reality as a projection of light emanating from your Self and enfolding those persons or things or situations toward which it is directed.

Perhaps as science delves further into the mysterious forces behind the substances of matter it will reveal the mysterious force within the highest gradation of physical substance. Science does not recognize a void; it realizes nothing is unfathomable; it knows there are dimensions unnumbered beyond the grasp of man's five senses. Its movement, therefore, is from the chemistry of matter toward the chemistry of spirit.

If the brain is not the creator of thought -- and obviously it is not -- then what substance or power created the brain? Since the brain itself is the thing created and the instrument employed, its very existence implies the presence of a Creator or a Mind.

Thus we come abruptly aface with the obvious existence of a substance higher than matter. For the mind must be created of a substance intangible and undiscoverable by the five senses of man.

To declare that the material world begins and ends with its compounds of chemical substances, its gases, its physical forces, would seem a simple matter. But one is immediately faced with involved enigmas and questions.

To posit a world of matter and sever it from its source of supply is like the Hindu rope trick -- tossing the rope into the air and expecting it to stand

there alone and unaided by any other outside force. The world of matter would collapse upon itself without nourishment and sustenance from other spheres.

Probing the constituents of matter we find that a cell unit is composed of atoms which move at a certain vibratory rate, causing an expenditure of energy.

The plane of the Godhead or divine Spirit and the sidereal kingdom or the plane of matter are two distinct manifestations of the same Substance -- cells composed of atoms operating at different vibratory rates. The plane of matter is the lowest form of expression of a unit cell in the universe, and the Godhead, the plane of divine Spirit, is the highest.

The sidereal kingdom or the kingdom of matter could be called a hand of God with a glove on it. That is to say, the atoms of the material world are the atoms of the divine world clothed in matter.

You might consider that the physical world is latently transfigured but not visibly or functionally so. Spirit is in it, but not in a way which the physical senses comprehend. Nor does it accomplish all that it might. So you as an enlightened person will find it of great benefit consciously to incorporate the chemistry of spirit into your thoughts and acts. You free the latent power of spirit to functional (and perhaps on rare occasions even visible) expression. You transfigure!

Spirit and matter combined create a reaction which has its analogy in chemistry -- known as *crystallization*. Some psychologists, including Jung, have referred to it by another term -- *constellating*. It occurs constantly in your life, whether you realize it or not. You can exercise a measure of control over it that will transcendentalize your tedious existence.

HOW TO COALESCE CIRCUMSTANCES

Have you ever noticed how occasionally a number of random and seemingly unrelated incidents coalesce, or "jell," into either a favorable or unfavorable circumstance? It happens as the result of the kind of chemistry we've been discussing.

Laboratory chemists know they can mix a variety of chemicals into a liquid solution -- then by adding one drop of a certain chemical cause the entire solution to

crystallize into a solid or near-solid.

The chemicals you use to coalesce circumstances are not those of the science laboratory but those of mind and emotion (personality qualities, attitudes of mind, love, etc.) and spirit (higher powers for which there are no names and which are thus far imperfectly known). These higher powers reside in the High Self and the God Self, and even though we do not know them by name or description we can call upon them consciously to influence our everyday circumstances.

There is a chemistry of circumstances which causes them to become favorable when we add the drop of solution which the High Self and the God Self contribute. We do this with meditation, or with prayer, or with any kind of attunement with these higher aspects available to us. Some call them inner resources. They are the treasures in the field.

CAN MYSTICISM HELP YOU ATTAIN MATERIAL OBJECTIVES?

Yes, I believe it can. Let us again refer to the last two lines of the poem quoted in Step 2.

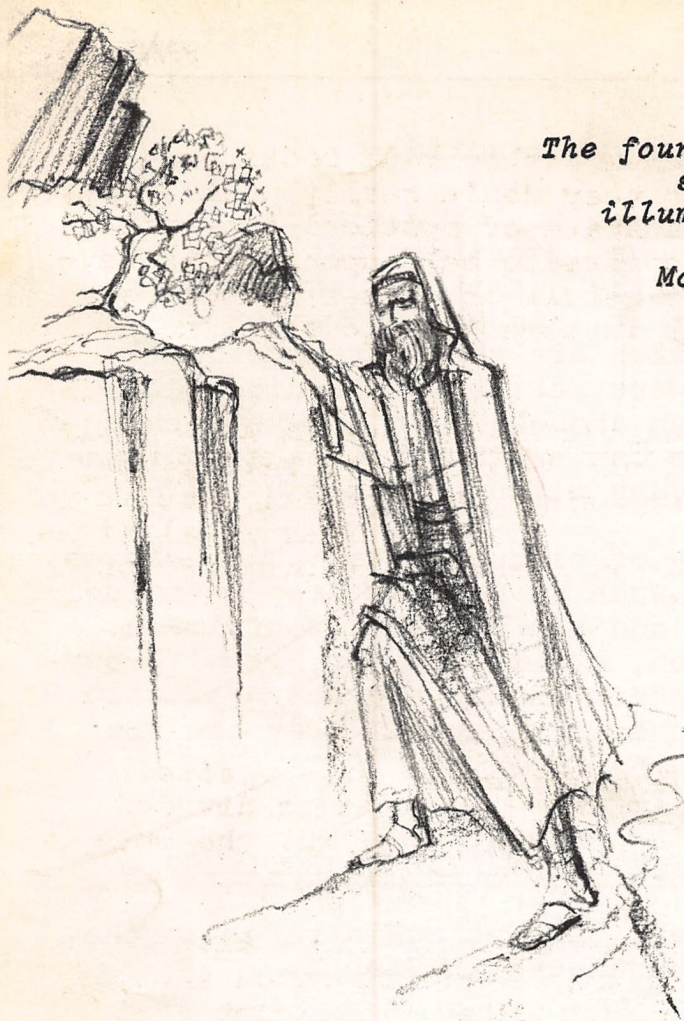
*Nor is there an accomplishment divine
That is not slumbering in this soul of mine.*

If you wish to use mysticism as a method of material expression...as an aid to attaining material accomplishments...it is certainly your privilege to do so. Some mystics might object, saying that your primary goal should be entirely spiritual, and I agree that it should. But I hold that we may use the tremendous cosmic energies and potencies that exist around and within us to help gain our material goals, if we do not allow these goals and material objectives to possess us or to become the sole aim of a lifetime.

I think we can take from them what they offer us, but not become complacent because of achieving them. Nor should we allow the urge for material attainments to distract us from "seeking first the kingdom." For then we will not have reached our ultimate destination. We should remain constantly aware that spiritual realization and attunement to the High Self is the ultimate goal.

You recall that in Step 4 the second principle leading to the mystic experience was that you must consciously induce it. There are many who intellectually

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from the rest of mankind...
Moses on Mt. Sinai, Christ in
the wilderness, Buddha
under the Bo tree, Muhammed
in the cave.*



accept the idea of mysticism...they read books about it and attend lectures. But they don't really work at it, so they never arrive at a state of mystical awareness. Others experience what appears to be a spontaneous revelation. But this is the result of either consciously or unconsciously engaging in some inner discipline which caused it.

Very few people unconsciously engage in the disciplines, although some, of highly sensitive nature, may occasionally do so without being aware of it. But it is rare for one to experience transcendental revelations unless he has deliberately engaged in the preparation that makes them possible.

INTUITUS MYSTICUS

There is a principle known as *intuitus mysticus* which encompasses such a preparation. It is divided into two categories: (1) the inward way; (2) the outward expression.

The inward way is the centering of attention on the Self and thus arriving at a state of union such as I did with the banana tree (see Step 4), except that the goal is a higher dimension of life instead of a lower dimension which I experienced.

The outward expression may be in the form of service rendered to others. But herein lies a paradox, for being of service to one's fellow man does not necessarily make one a mystic. It is possible to be a great philanthropist and still not be a mystic. But conversely, if one is a mystic he will undoubtedly render service to others. Note the distinction:

Service in itself will not make you a mystic, but if you have attained a state of mystic awareness you will undoubtedly render service to others.

The Need For Silence -- Solitude

Mystical awareness almost always requires the practice of "turning within" and the contemplative active-passive thought process. This is particularly true of religious revelation. We find that invariably the founders of the great religious sects attained their highest illumination when they retreated from the rest of mankind...Moses on Mt. Sinai, Christ in the wilder-

ness, Buddha under the Bo tree, Muhammed in the cave. Theirs was not a permanent retreat, but solitude at this time in their lives was necessary to induce and promote the mystical experience, the spiritual revelation.

It is not always possible or practical for us to seek a cave or mountain top. We live in a modern, fast-paced world which makes excessive demands upon our time, our energies and our mental processes. And noises are noises.

We must learn how to achieve occasional remoteness from them, while still in the midst of them, whether they be physical or mental. One can learn to consciously block out noise through focusing intense attention upon the object of his concentration. Again I cite my experience with the banana tree. I was, at that moment, so completely "thinking into it" that my five physical senses (of which hearing is one) were transcended. I heard no passing traffic nor sounds of the city, nor was I aware of any other impingements upon my normal, everyday consciousness.

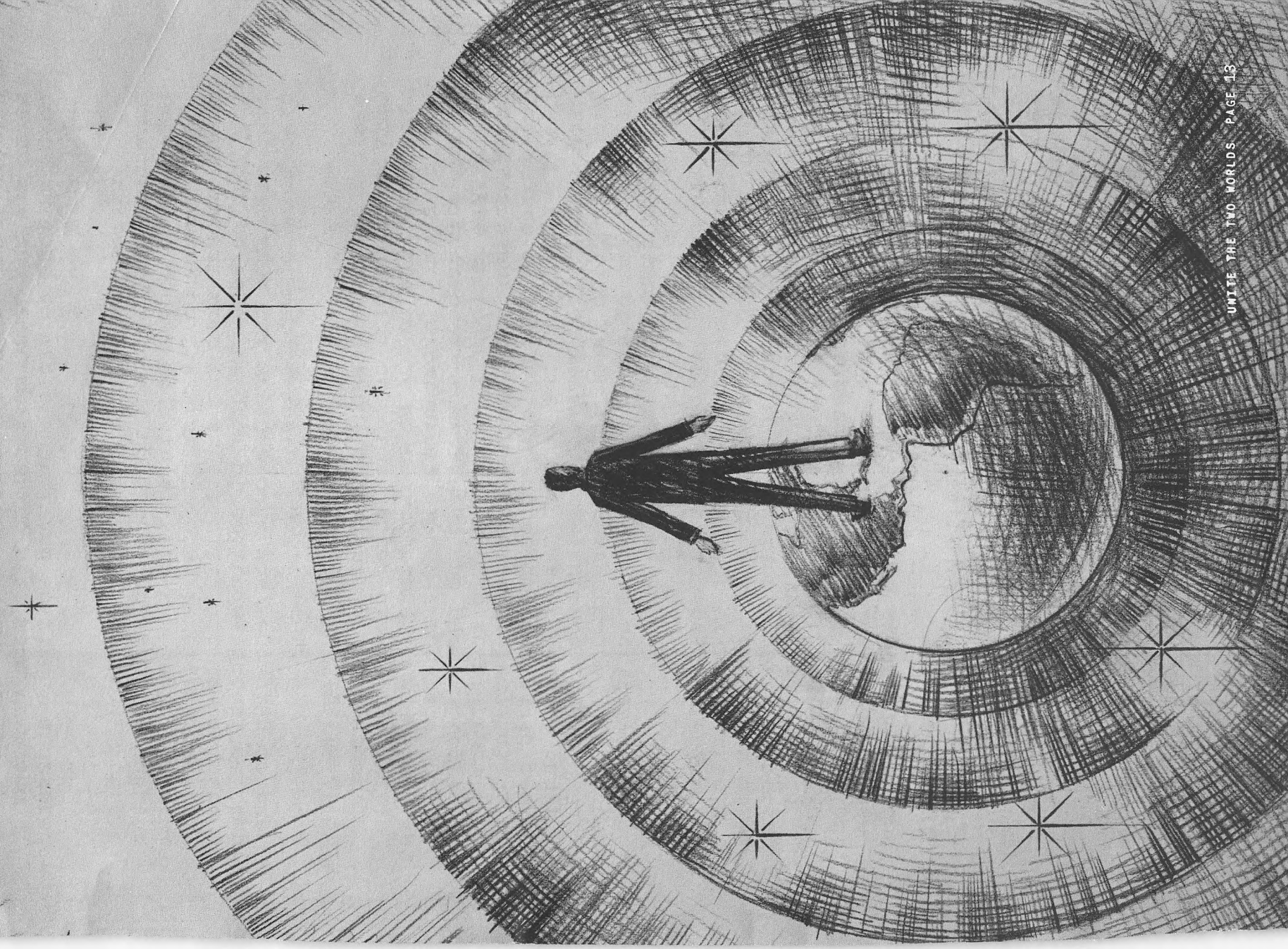
To pursue this thought of the ability to mentally retreat from outside distractions, there comes to mind the newspaper reporters I have seen who could mentally block out the sound of roaring presses and jangling telephones. These people are surrounded by the din and confusion of a busy newspaper office, but are able to shut out all distractions while concentrating on writing their reports.

The point is that outside distractions can be blocked out if concentration is great enough. And the catalysts which induce intense concentration are *interest* and *perseverance*.

Interest can induce such concentration that one is not aware of his surroundings which, coupled with perseverance, provides the proper climate to produce activities of a supernormal nature. The result may be an inspired piece of literature, a work of art, a scientific theory...a masterpiece in whatever field to which the individual is dedicated.

In the realm of the intangibles, such as philosophy and religion, one may experience a high mystic consciousness which is of tremendous inspiration, but this state of inner knowing remains uniquely personal unless he can translate it into terms and forms under-

MYSTIC ILLUMINATION PUTS ONE IN TUNE WITH THE COSMIC.



stood by others. Those who have been able to externalize and reduce their revelations to some common denominator are the great mystics who have made tremendous contributions to man's mental and spiritual understanding.

Suffice to say that the deeply inspired mystic experience is dependent upon the individual's habitual attempts to become acquainted with the Self. And this acquaintance, on its most profound level, necessarily means removal from the superficial. It means instituting your personal program of solitude, occasional separateness from the world around you, engaging in the discipline of meditation.

There are, of course, less profound levels of this exalted state, and each is valuable and important. Only as one experiences the lesser can he, generally speaking, rise to the Grand Experience. And along the way it is very important to discover the peculiarities of one's character, temperament and personality through these less profound levels of mystic revelation. Once you have experienced such a revelation, regardless of its degree of profundity, you become a changed person. One may experience the supreme mystic consciousness once in his life, several times, or not at all. But each attempt to reach it, whether crowned with success or not, makes of one a mystic who is actively engaged in the practice of mysticism.

The mystical state of consciousness in which there is a sudden illuminating revelation of a remarkable truth, or of God, or a revelation of some other cosmic variety, is not a state of consciousness that continues perpetually in your life. It is "in-sensed" as though you went to some sacred place of light and returned. However, you do not return to the same place you left. Your "return" is to a higher level of awareness than that which was your norm before the experience. You are a different individual.

But regardless of what the experience may be, it is a transitory one, and your consciousness does not remain at that high level afterward. Like the mercury in a thermometer, it descends again to everyday functioning although your everyday expression will reflect the illumination of your mystical revelation.

In summation, I think that it is ordinarily true that voluntary experiences come in the midst of solitude, and these tend to be spiritual or cosmic in nature. Involuntary experiences may occur in the midst

of everyday activities and confusion and tend to be more psychic in nature, although they certainly may have a mystic or revelatory connotation.

Solitude is a vague, abstract and relative term. The important point is that the mystic illumination basically puts one in tune with the cosmic. The important factor is that of elevating the consciousness to a certain level...and the truth is that when the consciousness is so elevated, the question of solitude or non-solitude disappears altogether.

What you are attempting to do is create mental and spiritual affinities that will improve your life in more ways than there is space here to tell, but some of them deserve investigation.

PROTECT YOUR SUBCONSCIOUS WITH SPIRITUAL AFFINITIES

Pity your poor subconscious mind! It not only receives the constant and often conflicting impressions registered by your conscious mind level, it also receives the battering of your environment and association with persons who may not be as knowledgeable in spiritual matters as you.

The subconscious is the most changeable "chemical solution" you could imagine. It receives the impact of your most elevated spiritual thoughts as well as those of negative qualities. Then it constantly acts according to the nature of all these influences. When you control the ingredients poured into the subconscious you create the atmosphere in which the subconscious functions and thus control the product which the subconscious produces.

The subconscious constantly affects every part of your physical body. Its radiations flow into every circumstance of your life. Everything you can do to strengthen and purify the subconscious will have its effect in every aspect of your life.

You protect your subconscious when you constantly choose the thoughts you express. When those thoughts are of higher, positive mental and spiritual nature, you are improving the subconscious mind's chemical nature. The higher and lower worlds are united in you whether you realize it or not, and you choose which will predominate. When you free your mind from the limitations created by being less than you are, and add the unlimited potentials of the higher dimensions,

you create new affinities. You unite the higher and the lower instead of merely emphasizing the lower over and over.

One of the first results you notice will be a new sense of inner peace. It is difficult to describe or explain, except to say that on the day you face the world with the sudden realization that you are experiencing a sense of inner assurance, you have gained the goal. You have, in part at least, united the higher with the lower.

This sense of inner assurance is not a denial of existing problems. It's a realization that you can face the reality of these problems, that you will be victorious with some and less so with others. And that you, as a Self-fulfilling person will not be defeated even by those problems with which you are not victorious. Thus, even in an occasional defeat you gain a victory, a strengthening of your lower self acquired by this unification with the Higher Self.

A second result will be a new sense of physical well-being. This may or may not be coupled with an actual healing of a physical illness. Whether the latter occurs or not, you will notice a surge of vitality throughout your body, a sense of "aliveness" indicative of the natural "life" inherent in the spiritual dimension that has now become part of the physical dimension under your direction.

Though in such an instance the higher and lower dimensions have not been perfectly united (had they been, a healing would have resulted, except for the possibility of karmic reasons), such an experience still leads to closer unification of the two worlds, physical and spiritual. Had the attempt not been made, the same level of separation between the two worlds would have remained.

And still another result will be a sense of joy, the discovery of meaning in life and the satisfaction that accompanies it.

An atmosphere of expectancy and a feeling of adventure are two additional results closely related to the sense of joy.

And probably the greatest result of all will be the sense of unity you experience...that you are participating in the greatest of all miracles, the chemicalization of matter by spirit, and the sense of

oneness with all life. This is particularly true when you experience the miracle of higher dimensional unity with other persons.

PERSONALITY CHEMISTRY

In your personal relationships with others there is a mystical quality which can be described, though not adequately, with the term *personality chemistry*.

If you and I were to meet personally, we might in time discover that the chemistry of our personalities blended perfectly in our work together, but not socially, or we might discover the exact opposite. Or perhaps that there was a satisfactory blending of both. The fact is that some personalities blend while others do not.

The chemistry of people includes the chemistry of their minds, the chemistry of visual and physical responses, and chemistry on subconscious levels. Any lecturer will tell you that occasionally he experiences magical electric moments of utter attunement with his audiences. Unable, himself, to understand such rapport, he may say, "I held them in the palm of my hand."

It would be much more accurate to say, "For a moment we were all caught up together in a state of complete subconscious, conscious and superconscious unity." Such moments are his most satisfying. They constitute his greatest rewards. These are the transcendent moments when mind speaks to mind and sometimes soul to soul. These are those rare, supreme moments when the lower and higher personality worlds momentarily unite.

This shining rapport between speaker and audience is one that, in a different way, you can experience occasionally with other persons. There are dramatic moments of great treasure when you communicate upon every level of your relationship. The art of personality empathy is another of the miracles of unity that often result from those disciplines in meditation and solitude previously mentioned, your conscious attempts to unite the higher and lower worlds. To improve such empathetic contacts, it is well to know something of the laws which affect the unity of all life.

COORDINATING THE FORCES OF LIFE, MIND AND MATTER

Matter and all its attributes tend downward and

are captivated by the law of gravity in the physical realm. Their lower level existence depends upon their capacity to endure against the upward pull of life force. Matter seeks constantly to dissolve out of existing forms in order to create other forms, while the life force seeks constantly to survive in its present form and cause that form to become immortal. Thus the constant battle between the two forces.

The mind, on the other hand, is usually engaged in a constant crusade against both matter and life force. It is truly divided against itself. On the occasions when it cooperates with the life force against the body, the life force seems to be held in abeyance. One achieves for the body through mental force what tranquilizers achieve when the individual consumes them.

The life force within the body is restrained. The sweep of its vitality is tamed. The energy drives of the body are held in passive abeyance. Under these circumstances the body, holding sway, brings both mind and life force under its dominance, to the benefit of the body.

When the mind sides with the life force against the body, man's mental and emotional drives are forced to their ultimate endurance. An example is the inventor, so intent upon his act of creative genius he cannot remember to eat. The necessity to sleep annoys him. His mind, his entire life force, is spent in a drive toward attainment. The body suffers from the onslaught and cannot help giving way before the combined forces of life and mind.

Eventually the body succumbs to the aspirations and creative impulses of an immortal soul inhabiting a mortal body. The soul, beating against the confines and limitations of the physical form, finds its freedom through the death of the physical body.

Now how can we learn to transform the physical self so that, even though it finally succumbs to the transition called death, it remains during life a vitalized, regenerated, youthful, magnetic instrument of the soul?

The answer to this eternal enigma lies in the discovery of the Self existing beyond mind. It is this Self -- this immortal part of man's true being -- that understands the ultimate end and can solve the problems created by the eternal quarrel within man's own being.

THE EVOLVING BODY AND THE INVOLVING SPIRIT

The human body is one of the world's great chemical manufacturing plants. Every organ, in fact every cell, releases chemical properties which interblend and react upon one another. The mind, too, is involved in this remarkable interchange. Every substance we eat and drink rearranges the chemical solution through which mind and spirit must express.

The chemical relationship between mind and body is dramatically affected by such drugs as LSD which affects the brain, the mind's physical terminal. But the results are often disastrous because of the introduction of synthetic, unnatural chemicals. On the other hand, when a mystic sees a vision, it is made possible by natural brain chemicals which have been influenced by the mind.

Dr. N.S. Kline, research director at Rockland State Hospital, Orangeburg, New York, told a news conference at the University of California Medical Center that the proper environment and "frame of mind" could lead to the manufacture in the brain of an LSD-like compound which would result in such visions. So we may infer that man's body, under the impact of generations of involution by mind and spirit, is gradually approaching the state in which man's higher nature can more easily function through physical form.

Matter, which responds and reacts to physical energy, will respond and react to the higher energies of mind and spirit, and it is our responsibility to select the highest we are capable of expressing. We change our "frame of mind," or mental chemical solution, through our spiritual aspirations, meditations and other spiritual disciplines, creating a synthesis of objective (physical) and subjective (mind and spirit) worlds through which Self-fulfillment becomes possible.

The goal immediately ahead is to unite the low self with the High Self -- the personality with the Oversoul. You may have already experienced this first union which is part of what the mystics term the First Great Initiation. This contact with the High Self marks a new beginning, a new birth, a new consciousness.

When you arrive at this stage you become like the split personality -- one side constantly yearns for the divine kingdom, the other carries on the affairs of incarnation. No seeker is ever free of this struggle. Simultaneously, he strives to live nobly, according to

the dictates of his High Self, but constantly finds himself impeded by the desires of the low self.

The struggle becomes more acute when one first becomes aware of the High Self, and makes his vow to live utterly to the claims of divinity, only to be met by the pullings and the passions of the low self, the needs and necessities of the body. Even the great saints and initiates have cried out their distress under this duress.

St. Paul groans his despair: *"For the good that I would, I do not. But the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find, then, a law that when I would do good, evil is present with me. For I delight in the law of God, after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. Oh, wretched man that I am! Who shall deliver me from the body of this death?"*

-- Romans 7:19-24

Here is the cry of a great initiate, yearning to fulfill the law of the High Self, but encountering the natural difficulties of blending it with the physical cycles demanded by the body.

FIND THE NEW AND GREATER LIFE

Man exerts gigantic efforts to invent and discover, but seldom seeks to discover himself. He sets his sights toward outer space, and that which is furthest from him, but seldom seeks to probe the mystery that is nearest -- the mystery of his own soul. The greatest mystery on earth is man himself. Yet he is unaware of himself as a mystery. Ask a man what it is that causes him to feel, or think or act, and usually he cannot answer.

Is it not strange that we go through life facing innumerable vicissitudes, suffering myriad miseries, and never question why? Suppose we observe a man traveling across country. We ask him where he is headed. Would it not seem strange if he answers that his destination has never occurred to him? We would regard him as a lunatic. Yet this is the way most persons journey through life.

How can man journey from birth to death without

seeking the answer to the questions why and where -- why have I come? and where am I going? The awakening comes when the soul, in his long pilgrimage, finds life in the world of matter unendurable, unless he understands the why of it. Such a soul suddenly realizes that enduring happiness and lasting satisfaction is not in outer fulfillment but in blending the inner with the outer.

It is then, with the first faint stirrings of the awakening, that the new life begins. Henceforth the soul faces inward, discovering the reality of the Self. Henceforth the search will be inward. His inner explorations will reveal two things: one, that he is essentially divine, that his true home is in the divine world; two, it will also become increasingly clear that he, as a personality, has been projected into the world of matter -- the physical, emotional, and mental world -- in order to express consciousness of himself as an individual, but not a separated one.

In the divine world every part shares the universal consciousness of the whole. Only in the threefold universe of outer manifestation can the soul experience the self-consciousness which, little by little, results in Self-consciousness. The soul must journey forth into the outer world and assume a body of matter in order to conquer, manipulate and create in that world.

Every projection, every incarnation, into the world of matter builds substance into the soul. Primitive man left his garden of paradise to enter the world of matter. There, taking on his "coats of skin" -- the bodies of matter -- he began the long journey toward redemption. Paradise is regained, and the long exile ended, when the soul, possessing all the fruits yielded by its excursion into matter, returns to its true domain, a resurrected god.

The fall of man is the soul's plunge into the world of matter, into the three bodies: the physical body, the body of emotions, and the body of thought. Too often that part of the consciousness which is sheathed in the three bodies, identifies itself with the bodies only, and forgets its divine Self. Identifying itself utterly with the lower bodies, it is shut off from the High Self which sent it forth.

In reality, we should consider ourselves wholly the divine being, in full control of the bodies. We should dwell in full confidence of our own powers as a soul. We err when we look upon our usual waking con-

sciousness as the apex of our Selves, and consider the High Self as a lofty being reachable only by supreme effort. We should begin to consider our ordinary state of consciousness as a temporary one, and the life of the High Self as our own true state of being, from which we are momentarily estranged by our own struggle in the lower world.

We are accustomed to filling our days with acquiring things or satisfactions for the low self, but we should learn to consider that this is not the "natural" state. The natural state is the life of the High Self. To attain this natural state we need only release our consciousness from the bodies, and surrender the illusion of separateness. Once the release becomes actual, the consciousness will automatically and naturally flow back into the stature of the greater Self, which we really are.

How much time and attention do we give toward expressing the spiritual consciousness? How much attention do we give to the daily effort of satisfying the lower personality? We maintain the illusion of separateness because we give so little attention to expressing the High Self. Our daily round is consumed in getting what we want, keeping what we have, and wishing we had more. It is not meant that we should ignore the needs of the personality. It is only asked that we become more aware of the higher consciousness. One need feel no guilt in expressing human needs of the personality if one is simultaneously seeking to express the personality as a High Self.

When we contemplate ourselves as the physical body, we automatically make ourselves subservient to its desires. Try to think of the physical form as your instrument, your radio, through which you operate. We must change the polarity of the entire relationship. We must shift the center of gravity from the physical body to the consciousness of the High Self. We must try to make the physical body do what we want it to, and respond to the higher power of creativity.

Try to imagine that you are a center of consciousness just outside your physical form, and working through the form, not as the form. This one action can produce tremendous changes in the physical being. The particles of the etheric and physical bodies must respond to such a shift in gravity. Instead of aimlessly responding to weakness and the dull everyday consciousness, they begin to respond to the upward pull of the changed polarity. We must make our physical body re-

spond to the consciousness within, and cease to be subservient to the laws and conditions of the physical world around us.

When, by the power of the Supreme Will, we learn to focalize our thought image on the fact that we are the High Self using the bodies as instruments, then the matter of overcoming the low self will be easier. Try to habitually hold this one supreme purpose in the consciousness, and exclude all else.

Each time you think of yourself as a High Self it becomes more habitual with you. As you send your thought pattern spiraling toward your true divinity, then the high estate gradually becomes the polarity center of your being. Thoughts, desires and actions gravitate toward this higher, positive polarity and you eventually find yourself unable to think, to perform, or to want that which is not acceptable to the divine you.

The same power which was once your foe now becomes your friend. The physical body, the emotional body, become your servants, awaiting your command.

THE CHEMISTRY OF CREATIVE IMAGINATION

It has been said that God's greatest gift to man is imagination. But it can be improperly used, if man so decides, by centering it upon unproductive or improper ideas.

Imagination works like induction in the field of electricity. If two wires are placed parallel to each other, and an electric current is introduced to one wire, a similar (though weaker) current will be induced in the second wire even though it is not connected to any current producing source. When you imagine something in your mind, which actually produces a type of electric current, a similar current is induced in your body.

Thus, whenever you use creative imagination to align yourself with life's higher dimensions, you induce the power parallel of these dimensions into your physical self.

In this manner, by using controlled, creative imagination, you incorporate the higher into the lower. You convert the ever present power of spirit to your everyday use and the result is a revitalized mind and body.

Everything responds to your mental touch, and when you mentally align yourself with the positive qualities of the higher life you objectify them into activity in your everyday life.

You may be surprised to learn that Jesus expressed this same idea in the mystical language of his day, and that in so doing he simply restated the principle of Hermes. We are told in the Gospel of Thomas that Jesus said, *When you make the two one, and when you make the inner as the outer and the outer as the inner and the above as the below...than shall you enter the kingdom.*

You will remember that Hermes said, *As above, so below; as below, so above.*

What both Jesus and Hermes were saying is that it is possible to unite the two worlds in your physical life today.

By so doing you learn the fine art of regenerating and vitalizing the physical form, of blending matter and spirit in your life, of "constellating" circumstances and coalescing personalities. But more important, you gain the ultimate purpose of incarnation: Self-fulfillment.

Your Self is anything but a static entity. It fluctuates. It has its times of expression and its times of rest ...its days and nights of Brahm. As we learned in Step 1, your Self is rhythmic. In our next lesson, *Control Your Cycles*, we will study the fascinating story of those rhythms and learn how to make productive use of them.

